

S. JAMES TURLINGTON,
Attorney-at-Law.
OFFICES—Accomac C. H. and Fair
Oaks, Va.
Practices in all the courts on the
Eastern Shore of Virginia.

JNO. R. and J. HARRY REW,
Attorneys-at-Law.
Offices—Accomac C. H., and Parks-
ley. At Accomac C. H., every Wed-
nesday.
Will practice in all the courts on the
Eastern Shore of Virginia.

ROY D. WHITE,
Attorney-at-Law.
Offices: Parksley and Accomac C. H.
Practices in all courts of Accomac
and Northampton Counties.
Prompt attention to all business.

BEN T. GUNTER,
Attorney-at-Law.
Office—Accomac C. H., Va.
Practices in all courts on the Eastern
Shore of Virginia.

WARNER AMES,
Attorney-at-Law.
Offices—Accomac C. H. and Ouan-
cock.
At Accomac C. H. every Wednes-
day and Friday.
Will practice in all the courts of
Accomac and Northampton counties.

JOHN S. PARSONS,
Attorney-at-Law.
Accomac C. H., Va.
Will practice in all courts of Accomac
and Northampton counties.

STEWART K. POWELL,
Attorney-at-Law.
Will practice in all the courts of
Accomac and Northampton counties.
Office—Ouancock, Va.
Will be at Accomac C. H., every
Wednesday and court days.

JOHN E. NOTTINGHAM, JR.,
Attorney-at-Law.
Franktown, Va.
Practices in all the courts on the
Eastern Shore of Virginia.
Will be at Eastville and Accomac
2 H. first day of every court and at
Eastville every Wednesday.

L. FLOYD NOCK,
Attorney-at-Law and Notary Public.
Accomac C. H., Va.
Will practice in all courts of Accomac
and Northampton counties.
Prompt attention to all business.

Otho F. Mears, G. Walter Mapp
MEARS & MAPP,
Attorneys-at-Law.
Offices—Eastville, Northampton Co.,
and Accomac C. H.
Practice in all courts on the Eastern
Shore of Virginia.

U. Q. STURGIS,
Attorney-at-Law.
OFFICES—Accomac C. H., Ouancock
and Eastville.
At Accomac C. H. every Monday
and Wednesday.
Practices in all courts on Eastern
Shore. Bankruptcy cases a specialty.

DR. H. D. LILLISTON,
DENTIST.
—Accomac C. H., Va.—
Office hours from 9 a. m. to 5 p. m.
Will be at Parksley every Tuesday

100 FARMS FOR SALE.
Eastern Shore Maryland and Vir-
ginia. Land cheap and productive,
mild, beautiful climate, large cities
convenient by railroad and water.
Send for descriptive price list and
map of Peninsula.
F. H. DRYDEN & CO.,
Pocomoke City, Md.

FRED E. RUEDIGER,
—COUNTY—SURYKTOR—
Accomac C. H. Va.
Thoroughly equipped with latest
and best instruments offers his ser-
vices to citizens of Accomac.
Will meet all engagements promptly

Agents for the Angle Lamp.

WM. P. BELL & CO.,
ACCOMAC C. H., VA.,
DRUGGISTS
A full line of
FANCY ARTICLES,
DRUGS,
OILS,
PAINTS,
SEEDS, &C.,
kept on hand at Lowest Prices.

THOS. W. BLACKSTONE,
Banker,
Accomac C. H., — Virginia
—Deposits Solicited—
Negotiable Paper Discounted
Money Loaned on Bonds,
Stocks and other
Securities.
Doors open from 9 a. m. to 3
p. m.

SOHMER PIANOS.
For Power, Purity, Sweetness and Duration of tone, no piano
on earth will equal the Sohmer.

OPINIONS OF THE PRESS:
From the New York Sun, Sunday, Sept. 26, 1885.—"The magnificent tones
of the 'Sohmer' swell out in sweet and sympathetic individuality, excelling
all others."

From the New York World, Dec. 19, 1888.—"The famous 'Sohmer' pianos
combine a rich pure tone of great volume and rare quality, with a delicacy
and sympathetic responsiveness of tone seldom found in other instruments."

J. P. CAULFIELD & CO.,
222 N. Howard St.,
Baltimore, Md.
Headquarters for SOHMER and other high grade pianos and Mason &
Hamlin Organs.

INDIGESTION.

The misery of millions finds its death-knell in

"Kellum's Sure Cure for Indigestion,"
which is bringing "sweet" relief and cure to
old chronic dyspeptics all over the country,
whose testimonials we can send you. Write
for our \$5.00 guarantee.

Price 50 cents and \$1.00 per bottle.
Kellum's Constipation and Liver Pills should be taken to prevent danger-
ous ills.

Wm. P. Bell & Co., Accomac C. H., Va.
A. H. G. Mears, Wapahong, Va.
Coleburn & Stockley, Keller, Va.
Rogers & Boggs, Melfa, Va.
J. J. Bailey & Co., Onley, Va.
Downing Bros., Mappsville, Va.
Peninsula Drug Co., Temperanceville, Va.
Chas. M. Hall, Parksley, Va.
Bull & Colton, Davis Wharf, Va.
A. W. Marshall, Marsh Market, Va.
H. T. White, Bloomtown, Va.

We
Now have in stock
at Lowest Prices.

Large quantity of Farming Implements, such as Disc Harrows,
Spike Harrows, Plows, Cultivators, Fertilizer Distributors, &c.
Baugh's Fertilizers better than ever before as it now contains
Peruvian Guano as one of its component parts.
Domestic and 6x8 glass for hot beds.
Florida heart 5 and 6 in. Shingles, Bricks, Lime, Hair, &c.
Large assortment of American Wire Fence.
Dry Goods, Notions, Boots, Shoes, Groceries, &c.

Call and see our goods and get our prices.
Rogers & Boggs, Melfa, Va.

E. W. POLK,
—Formerly of — POLK & BENSON—

MERCHANT TAILOR
Pocomoke City Md.

Will visit Accomac C. H., every court day.

I. H. Merrill, Proprietor. E. H. Benson, Manager

Peninsula Tailoring Co.,
POCOMOKE CITY, MD.
Will Visit Accomac C. H. Every Court Day.

Pocomoke Marble Works.

—Manufacturers of—
Marble and Granite Mon-
uments, Headstones,
Tablets, &c.

GEORGE L. SEVILLE,
Manager,
Pocomoke City, Md.

Cemetery Notice.

Persons in Accomac and adjoining
counties wishing to mark the grave
of a relative or friend with a

—MONUMENT—

In Marble or Polished Granite, can
now do so at a very small outlay as
we keep in stock a large collection of
finished work of modern designs of
the best workmanship and at the
very lowest prices.

Davis & Bro.,
LAUREL, DEL.

Agents—W. H. PRUITT, Temperance-
ville; E. J. WINDER, Ouancock;
Geo. W. ABDELL, Belle Haven;
BIRD & DRUMMOND, Grangeville;
LLOYD SMITH, Pungoteague.

Talmage
Sermon

By Rev.
Frank D. Witt
Talmage, D. D.

Los Angeles, Cal., May 1.—On the
occasion of the assembling of the
Methodist general conference of 1904
the preacher welcomes the delegates
and points out the rise and growth of
Methodism and the secret of its far
reaching influence upon the religious
world today. The text is Ezekiel xvi,
7, "I have caused thee to multiply as
the bud of the field."

Nearly twenty years ago I was with
my father in a hotel in London when
a deputation of Methodist ministers
and laymen waited on him. They said:
"Will you not preach for us at least
once before you return to America? There
are thousands and tens of thousands
of people in London who have
for years been readers of your ser-
mons, and they want to hear your
voice and touch your hand. They have
a right to make this demand. You are
part of them, and we cannot go until
you consent to preach at least once."

We were on our way to the continent
to meet my mother and sisters, who
had preceded us there some months
before. "No," answered my father. "I
cannot at the present time. I am
mentally and physically worn out. The
doctors have told me I must hold up
my arm for a few hundred. Why not
I am going to the continent, where my
lips will be closed, because I do not
understand the French and the Ger-
man languages. But if you wish, I
will preach for you when I return."

"Where would you like to preach, doc-
tor?" With that my father turned
and said, "As I am to preach but once,
I have but one desire, and that is to
preach in John Wesley's pulpit."

"Why do you want to preach in John
Wesley's pulpit?" I asked, after the dele-
gation had departed. "That church
holds only a few hundred. Why not
go to one of the great buildings, like
Joseph Parker's church or Exeter hall,
where you can have an audience of
thousands of hearers?" "Because,"
was the reply, "I consider that City
Road chapel is in some respects the
most sacred spot in all Europe. That
is the place where John Wesley is
buried. That is the pulpit from which
went forth a mighty power, which is
felt in every land today. The influ-
ence of that pulpit is potent in every
Methodist church and meeting house
and Sunday school the world over, af-
fecting the lives of the twenty-five mil-
lions of the human race, who every Lord
day assemble under Methodist auspices
to worship God and study his word.
John Wesley built City Road chapel.
He spent the latter part of his station-
ary ministry in City Road chapel, and
his presence is enshrined there."

Wesley Everywhere Respected.
Lord Macaulay, in one of his essays,
declares that John Wesley had a great-
er natural genius for government than
had Richelieu. The great historian be-
lieved that in these words he was giv-
ing the eminent divine the highest
praise, but I could see that my father's
estimate far transcended that of Mac-
aulay, and that he held Wesley in
higher honor than that of any Chris-
tian, living or dead. The whole Chris-
tian world is in accord in this esti-
mate, and as it recognizes the achieve-
ments of the church which John Wes-
ley founded it thanks and praises God
for that beneficent life.

The name of John Wesley is every-
where respected by the good and the
true. Therefore it is to be wondered
at that our people, no matter to what
Protestant church they belonged, hail
with joyful acclaim the news that the
Methodist general conference of 1904
was to assemble in the City of the
Angels.

This conference opens
its session during the coming week.
We, as a people, look forward to its
sessions with interest and hope. We
believe that by close touch this
conference will bless all Protestant
churches, no matter to what denomina-
tion they belong. It is appropriate on
this Sabbath day to bid the incoming
delegates welcome. It is also appro-
priate to state some of the reasons why
John Wesley surrounded himself has
grown in numbers until today it out-
numbers in membership every other
individual Protestant church in Amer-
ica and in the world.

First, her genesis. In order to study
the marvelous multiplying power of
Methodism let us analyze the condi-
tions attendant upon her birth. We
must start upon what troubled waters
her cradle was rocked and search out
the place of her infancy, even as the
Egyptian princess found the future
emancipator of the Hebrew race sleep-
ing in a yellow basket among the bul-
rushes of the river Nile. Every great
movement in history has been the pro-
duct of the condition of the time of its
birth. God in his providence has or-
dained that the prevalence of unright-
eousness in a nation shall stir the
souls of his people that they will get
out of his name around the standard of
some leader whom he raises up to wit-
ness for him.

Birth of Methodism.
What were the conditions of the na-
tion at the time of the birth of the
Methodist church? Did she come into
the world as a protest to the sins of
a corrupt English court? Oh, yes. In
no time of English history have bribe-
ry and debauchery run more riot
than during Robert Walpole's occupa-
cy of the English premiership. He was
the author of the famous and hateful
sentence in reference to the house of
commons, "All these men have their
price." What Robert Walpole in state-
craft could not win by fair means he
won by foul. But Methodism came
into the world to do a greater work
than merely to protest against govern-
mental depravity. It came, as Josiah
Strong has said, as a protest against
an established church, which believed
at that time more in outward cere-
monies than in spiritual truths. "Isaac
Taylor," so records the author of "The
Next Awakenings," "calls the

church of this period a fair carcass,"
and Blackstone says that he went to
hear every preacher of note in London
and that there was not one whose dis-
course indicated whether he was a fol-
lower of Confucius or Mohammed or
of Christ. The established church of
that time believed in carrying the phy-
sicalities upon the forehead, but not
in practicing Christ's spiritual lessons
in the life. It was so given over to
formalism and rites and ceremonies
that it had no warning to give even to
men in its pulpits who, like the Pharisee
of old, were within harboring
decaying corpses and whose private
lives were a repulsive stench. "It is
the inward witness, son, the inward
witness," spoke the dying father, Sam-
uel Wesley, to his son John—"this is
the strongest proof of Christianity."

So John Wesley and his followers re-
solutely set their faces against the pre-
valent sins of that day. They vehemently
declared that the Christian church
should not only have a pure
creed, but that its members should be
men of pure private lives. In the high
spiritual standard set before the indi-
vidual church members we find the
chief cause of the marvelous develop-
ment of the Methodist church.

No Compromise With Sin.
My brother, if it is of vital importance
that all Protestant churches realize
that they are making a fatal error
when they in any way compromise
their high spiritual standards by al-
liance with sin. The higher the stand-
ard of the Christian church the greater
will be its success. We do not need
today churches that honor winebib-
ling ministers. We do not need
churches which, when they have a
church social, tell their young people
they may dance and play cards. We
do not desire churches whose members
in their everyday actions are no differ-
ent from the people of the world.

One of the reasons why the Christian
Endeavor society, of which Francis E.
Clark is the president, is numbering
its members by the hundreds of thou-
sands and the millions is because of
its ironclad pledge. John Willis Baer,
who for so many years was secretary
of that young people's Christian or-
ganization, was right when he de-
clared, "The high standard of the
Endeavorers is due to the high
standard of the society's pledge." You
can never raise a sin struck world if
you are wallowing in the sinful mud
of the world yourself. Like John Wes-
ley and the Methodist church, lift the
world out of sin by making your
Christian standard as high as heaven
and as pure as Christ himself. "It is
the inward witness, son, the inward
witness," it is the strongest proof of
aristocracy." It is the inward wit-
ness of the purity of its members
which accounts for the multiplying
power of the Methodist church of to-
day. Methodism came into the world
as a protest against prevalent sin.

This fact alone does not tell all the
story of its marvelous multiplying
power. There are many other reasons
for the growth of Methodism. One of
the chief of these is the fact that John
Wesley was the emancipator of the
laymen, as Martin Luther was the
emancipator of the Bible. The English
ecclesiastical opened the dumb lips of
the pew. The German reformer broke
the iron clasps holding together the
lid of the word of God, which barred
to the life giving message that God sent
for the deliverance of all his sinful
children. John Wesley said to the
blacksmith at his forge and the cob-
bler on his bench and the wife in her
kitchen: "Do forth and be my evan-
gelists. You may not be graduates of
theological seminaries, but you can
testify of Christ's love. Martin Lu-
ther said: 'There, laymen, is the open
Bible. Read it. Ponder it. Study it.
Read it with your own eyes and kiss it
with your own lips.' Do you wonder
that when John Wesley said to the Meth-
odist church upon an open Bible and
then in public meeting set all his peo-
ple testifying of God's word and love
he became one of the greatest gospel
reformers of the ages?

Saviors For Wesley.
John Wesley because he sent forth
the common people preaching and
praying everywhere was in derision
called a "Methodist." He was sneered
at because in his day custom dictated
that no man should pray in public un-
less he read his prayer out of a printed
prayer book or speak for Christ unless
he was entitled to wear a cassock and
bands of an ordained priest. But John
Wesley removed these restrictions for
the Methodists and sent the laymen
forth preaching and praying, as in the
later years Archbishop Tait, archbishop
of Canterbury, enlisted the services
of unordained workers in various
branches of church activity and earned
for himself the title given him in scorn
by a jealous clergy of "the archbishop
of the laity." There, upon his mon-
ument in old Canterbury, is chiseled
in the most beautiful of epitaphs,
"The one desire of his life was to
make the Church of England the
church of the people." Oh, my friends,
let us hold fast this liberty of service.
The work of propagating the gospel is
not committed exclusively to any one
class or profession. The laborers sent
forth by Wesley in the eighteenth cen-
tury, like the laymen enlisted by Arch-
bishop Tait in the nineteenth, had a
work to do, and right earnestly and
successfully they did it. Let us never
allow the new to again be shackled and
its lips sealed with the silence of
death. What we need more and more
in the beginning of this twentieth cen-
tury is not a better educated ministry,
but one which will start forth a speak-
ing and a testifying pew. The simple
fact is some of our churches are being
preached to death. We need not more
classical sermons, but more and more
the good old fashioned testimony meet-
ings of the Methodist church. We
need men and women who in the sim-
ple, homely language of the street can
tell what God has done for their souls.
We need officers for prayer meetings to
truly "people's meetings," in which
all take part, a place where the old
folks will testify, and the middle aged
people will testify, and where the
young people will testify.

Another great cause for the multiply-
ing power of Methodism is the "class
system." This "class system," so called,
dates its historic birth to the 15th day
of February, 1742. Like the life of
the Wandering Jew, may it never
have a death! May this system live on
and on until at last earthly time shall
cease and the struggles against sin
shall be swallowed up in the eternal
conquests of heaven!

This was how the famous "class sys-
tem" of Methodism was born: John
Wesley and his brother Charles were
visiting their society in the city of
Bristol. A large financial indebtedness
hung as an incubus over that society's
place of worship. While the members
of that society were discussing with
the leaders how they should lift the
debt a Captain Foy arose and pro-
posed that each member should be
taxed one penny a week until the debt
was paid. "But that is not fair," some
one protesting said. "Here are some
people who are so poor they cannot af-
ford to give even a penny." "Then,"
said Captain Foy, "put eleven of the
poorest with me, and if they can give
anything, I will call on them weekly
and collect the same, and if they give
nothing I will give for them as well as
for myself, and each of you can call
on eleven of your neighbors weekly,
receive what they give and make up
what is wanting." No sooner had Cap-
tain Foy spoken than in a flash a di-
vine inspiration came to John Wesley.
"Yes, yes," said the great leader to
himself, "that is just what Methodism
needs—a system of caring for its own
people by which its members shall
not be herded together, but a system
which will single men out and place
them in circles of tens, and over these
circles shall be placed a separate lead-
er who will have charge of each class."
These leaders in turn were to meet and
report to their pastors. Their pastors
in turn today meet and report to their
presiding elders. Each man by the
"class system" of Methodism is re-
sponsible to some individual person of
the church.

The "Class System."
We see the value of individual re-
sponsibility in the temporal world. Why
should we not see the same results
from the "class system" of Methodism?
Your boy is about sixteen years of age.
Where are you going to send him to
college? "I don't know," you say. "I
would like in many ways to send him to
one of our great universities, but the
trouble is I am afraid. There he would
be lost among a crowd of hun-
dreds of other students, and no one
will be individually responsible for the
lad. I think I shall send him to one of
our smaller colleges, where he will
come in close contact with his teachers,
and these teachers will be able to keep
their eye upon him." You send your
boy to a small college to secure the in-
dividual touch of a professor upon the
boy. "Think not," said President Har-
vard, "that the University of Chicago is
only a small college. There is not a
professor upon our faculty who
would be so foolish as to advocate
the idea that young boys of sixteen
be turned loose in this great world
with no one to be individually
responsible for them. Chicago university
is distinctly a postgraduate institution.
We have our collegiate department for
the sons and daughters of those par-
ents living in town, and not for those
whose homes are in the far distances.
Now, the 'class system' of Metho-
dism has a double purpose—first, it
makes a great gospel university in
which there are hundreds of thousands
and millions of members and it gives
to that convert the enthusiasm which
truly comes from great numbers, and,
secondly, it separates the Methodist
convert from the masses. It places
him in a gospel family for which some
one is responsible. It gives to him a
separate gospel garden in which to
labor. It says: 'Old convert, you look
after that young man and that young
woman. Visit them in their homes.
See that they have the right kind of
companionship. When they are absent
from the house of God learn why they
are absent and tell them that they are
missed.' Individually that is the great
multiplying slogan of the Methodist 'class
system.' For whom, O Christian man,
are you responsible in Christ's name?

The Methodist church, in the next
place, is a singing church, whose songs
are nearly always keyed to the tune
of hope and joy and the glorious har-
monies of a blessed hereafter. It is a
church whose music is filled with hal-
lelujah choruses and battle hymns and
inspiring marching melodies. It is a
church which believes that our thanks
and gratitude for blessings received
can be returned to God as well when
standing upon our feet and, in the
words of the psalmist, "singing unto
the Lord," as when on bended knee
we offer them in silent prayer to our
closet. The trouble with many of our
churches is that they always imagine
Christ as keeping step to the slow time
of a dirge, but they cannot imagine
his moving lips as joining in a wed-
ding march or in the joys of a social
gathering.

Webster's Tribute.
Daniel Webster once said: "The proof
to me that the church was established
by God is found in the fact that it has
existed in spite of the begotten min-
isters who have been caged up to
preach their sermons behind their re-
pellent pulpits. Any lawyer would be
ruined if he were compelled to plead
for his client behind a wooden box, as
the minister by custom is compelled to
plead for his cause or not. I am not here
to discuss, but one of the great facts
that convince me that the church is a
divine institution is that it has ex-
isted for hundreds of years in spite of
the secular and awful hymns with
which the choirs used to lead in the
song worship. These hymns, for the
most part, were all gloom, all dark-
ness, all breathing fire and brimstone
and death. When one sang them he
could almost feel the hot, hissing
flames of eternal punishment scorching
his lips. No such singing as the re-
cent churches indulged in could do
ought but terrorize and make the wor-
shippers tremble with fear. Do you
wonder that the churches of old, who
sang for the most part the songs of
death, should have worshippers who
gave only half hearted voices to their
singing? But while the Methodist
church has its songs in the minor key,
for the most part the Methodist songs
are songs of life and joy and hope. Go
if you will with me to any of the great
Methodist camp meeting resorts of this

country and you will know of what
I speak. The mightiest shout ever raised
by conquering hosts upon battlefields
was never more triumphant than the
camp meeting songs of Des Moines
or Ocean Grove. When the Methodists
sing "We are marching to Zion" they
sing it in such a way that it seems to
fling wide open the gates of the heav-
enly city. Hallelujah! Hallelujah! Hallelujah!
The Methodist church is a singing
church, but greatest of all it is a sing-
ing church of joy and hope. O men,
no matter to what denomination you
may belong, let us learn to sing as the
Methodists sing! John Wesley's God
was a Saviour. Let us sing as though
Christ had indeed redeemed us from
our sins.

Repeat! Repeat! Repeat!
Lastly, Methodism has had its mar-
velous and miraculous multiplying
power because it has had an infinite
field in which to labor. It has worked
for the most part among the common
people. Certain churches in the world
have been known as churches of a
class. Some churches have been known
as churches which appealed to the
greatest amount of brains in almost
every Christian community. Other
churches have been known as the
churches of the aristocracy. But though
John Wesley had as much brain as any
man of his generation, and though by
political preference he could have
reached a position of influence in aris-
tocratic society, yet he chose to cast his
lot among the common people. He did
not believe there was one gospel for
the rich and another for the poor—one
for the brainy man and another for
him of small mental caliber. John
Wesley believed all classes should meet
as one at the throne of God. There-
fore, as the common people crowded
around him to receive his message,
many of the rich and the affluent stay-
ed away. He was truly the missionary
to the middle and lower classes. Are
we in church work ready to reach out
in Christ's name for the conversion of
the same kind of people?

It was said of our Lord that "the
common people heard him gladly."
Ah, that is the best economy that can
be placed upon the tomb of the found-
er of Methodism! When Peter Cart-
wright, many years ago, arose to
preach in Tennessee some one whis-
pered to him, "General Jackson is in
your audience." With that Peter Cart-
wright turned and said: "I hear that
General Jackson is in this audience.
But I want to say to General Jackson
that I have no gospel for him any dif-
ferent from that which I offer to every
man. Then, in a voice of thunder,
Cartwright cried: "Except ye repent,
ye shall all likewise perish! General
Jackson, that message is for you. Poor
man, that message is for you." So,
today, John Wesley in his old pulpit,
like Peter Cartwright in vision, is
stretching out his arms over the world,
singing world crying: "Repent! Repent!
Repent! Repent! Repent!"

God bless John Wesley's memory!
God bless all Methodists and Metho-
dists! Delegates to the general confer-
ence of 1904, in Christ's name bid
you welcome. Aye, we open our hearts
and greet you with 10,000 Christian
salutations. May you always love us
in the spirit with which we greet you
on this Sabbath day.

[Copyright, 1904, by Louis Klopsch.]

Shaw and the Bacon Theory.
Lecturing at Birmingham on Shake-
speare recently, Mr. George Bernard
Shaw was severe on the friends of the
Bacon theory. "If," he said, "you take
the titles of Shakespeare's plays, just
a sufficient number for the purpose,
and take the fourth letter from the end
of the title, you will find that they
spell 'Berhard Shaw.' This seems
curious, but a correspondent of a daily
paper has found it to be a fact. Here
are the cryptographic Shakespearean
plays he sends as solution:

MacBeth.
Julius Caesar.
Coriolanus.
Merchant of Venice.
Antony and Cleopatra.
Two Gentlemen of Verona.
Merry Wives of Windsor.
Troilus and Cressida.
Timon of Athens.
Antony and Cleopatra.
All's Well That Ends Well.

The Tomato.
The tomato has a curious history.
After the revolution of Santo Do-
mingo many French families came
from there to Philadelphia, where they
introduced their favorite "pomme
d'amour." Although introduced from
South America as early as 1590 into
England, it was looked upon with sus-
picion and its specific name, lycopersi-
cum, derived from lykox (wolf) and
persikon (a peach), referring to the
beautiful but deceptive appearance of
its fruit, intimates pretty closely the
kind of estimation in which it was
held. It is now, however, almost
universally used.

A Cold in the Head.
A hydropathic treatment of a cold
in the head is more reliable than any
other. It is as follows: In the morning
after rising and at night before re-
tiring wash the feet and legs as high up
as the knees in cold water, then rub
them with a rough towel and glowing
till the skin is red and glowing.
In addition to this the nose frequently
tepid water up to the nostrils, and
during the day and sip with a tea-
spoon a glassful as hot as can be
borne an hour before each meal and at
bedtime. A few days is often quite
sufficient for simple cases and obsti-
nate ones yield if the treatment is pro-
longed. No medicines are required.
If taken in the first stages of the dis-
ease a cold is broken up which might
otherwise become a severe case of
bronchitis, lasting many days or
weeks.—Chicago News.

A Substitute For Latin.
In an English school recently a cer-
tain boy was regularly absent during
the hour in which Latin was taught.
The teacher called upon the boy's fa-
ther, at whose instructions it had been
learned he remained away, and asked
for an explanation. The father said:
"It is all right. During the Latin hour
I am teaching Jimmy something that
he will find far more useful than Latin
in his progress through life." The
teacher was interested and asked
what this subject might be. The fa-
ther replied, "I am teaching my son
how to shave without a looking glass."

UNIQUE CARPENTER SHOP.
Where Students Are Taught Wood-
working and Pattern Making.
There is a unique carpenter shop in
Boston, one where the workman pays
for the privilege of working instead
of being paid for his labor. Though it
is a perfectly equipped woodworking
shop, it is called a laboratory, for in it
the students of the Massachusetts In-
stitute of Technology learn to plane
and saw and to become good, practical
carpenters and pattern makers. And
what is very surprising is that after
comparatively few hours' instruction—
never more than a week, all told, in the
whole course of technical training—
they turn out work of which the pro-
fessional who spends his life at the
bench or lathe need not be ashamed.

The students start at the very bot-
tom—as is the case in the entire sys-
tem of the Institute—and end by ac-
complishing things the average carpen-
ter could never do. Their first "prob-
lem" is to saw a straight line, and the
last is the making of a pattern for a
screw propeller, for example, and at
every step the amateur workman
learns the strictest economy of mate-
rial, for a piece of wood spoiled is never
replaced unless there was a defect in
the wood itself.

The layman may ask, "What's the
use of making a carpenter of a tech-
nical student?" Well, the reasons are
many. None of these young men ever
expects to take up carpentry as a life
occupation, but all of them sooner or
later will be called upon to supervise